THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—REV. 21: 1-2.

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A WORD OF GREETING.

FROM ELDER HENRY W. NAISBITT, OF SALT LAKE CITY, UTAH.

IT is just past a year since the writer returned to Salt Lake City, after two years and eight months in the European mission. Thoughts innumerable concerning the Old World come to him still, not only because England was his native land, and as such linked with all early associations and opening manhood, but also because there by unseen steps he was led to the reception of of the Gospel, and the gathering to Zion. In that land, too, he experienced the toil, sacrifice and quiet progress of many years, years now remembered with tears, yet sanctified by association and connection with those great leaders of Israel, who with zeal indomitable, patience beyond precedent, and persistence almost Godlike, laid the foundations of progress by counsel, by example and by intensity of labor.

It is fifty years since the writer first identified himself with the Church. He may say that he was a youthful, enthusiastic convert, who had ransacked the Christian churches to find the way of life, and had found fragmentary truth in all. But the key to compile and arrange, to find the focus of light which should blend, harmonize, set in order these fragments of old time revelation and make them a potent, vital, living and saving force in the human soul was not with the sects. It needed the open heaven, the authority of God, the gift of the Holy Ghost; it needed the restoration of the priesthood, angelic and then human visitation, *preachers who were sent*, those who had the

hardihood to proclaim, "A dispensation of the Gospel is committed unto me," "Woe is unto me if I preach not the Gospel."

It is written on the tomb of Sir Christopher Wren, the architect of St. Paul's, London, "If you wish to see his monument, look around." Surely this may now be said of the movement that founded Utah. Even if you say that the leaders did not do all that is now to be seen, that they had brave co-adjutors, intrepid associates, a self-sacrificing and ever increasing army to follow them, the mystery is only half expounded. The bringing together of these two elements, leadership and workers, was a feat beyond human wisdom, and Utah is to-day a standing miracle, an ensign to the nations, a testimony that God lives, that the Gospel is true. Sacrifice, persecution and death dogged the footsteps of this "noble army of martyrs" from state to state. With scant supplies and bleeding feet, they braved and necessarily fought a hostile world.

From sparsely settled America the Gospel was carried to almost congested Europe. The lone missionaries took heart and inspiration when on reaching Preston, then in the throes of civil contest, for there was unfurled that undying legend of some aspiring soul, "Truth is mighty, and will prevail." Faith saw in this an omen of success, and as the days flew by many converts were made. The STAR, over sixty years ago, began to shine in murky Manchester, was soon transferred to Liverpool and maintained its unquenchable lustre from that auspicious time until the present day. The greatest, noblest and brightest have contributed to its pages of doctrine, argument, research, travel, experience and miracle. Aspiration and inspiration have allured its readers to a grander life. Revelation and testimony have gone through it into uncounted homes; dreamland and crowded life have been wedded by it; theory and practice have gone hand in hand; profundity and simplicity have garnished its successive volumes, until they stand a storehouse, a mine of information and history.

One of the pleasantest memories of the writer's life is that he was privileged to contribute to its pages. His labor thereon was neither forced nor mechanical, for his pencil never pressed the tablet until he had pleaded for divine direction, and so far as memory serves, no line was ever penned that he would expunge or retract. The work was loved, the responsibility was sensed, to preach the truth was his aim. Testimonies innumerable have come to him that needed counsel was given, queries were answered, and things pertaining to the work of the ministry were presented as dictated by the Holy Spirit of promise.

The writer loved the STAR and its readers, the ministry and the Saints, and the thought comes even when dwelling in Zion, in the sunlight, so to speak, of revelation, that starlight was good for us, invaluable to the mission, and that neither Elders nor Saints can afford to dispense with its reading or fail to give it greater and more efficient circulation. The writer thinks its influence for good could be vastly extended, the number of its pages in these great days of serial literature might be increased, it should seek for exchange with both religious and secular periodicals; it should be found on bookstands, in reading rooms and libraries, and mailed to the clerical profession, for it is the representative in literature of an interesting, a mighty people, in the

missionary field, at least. These suggestions may appear untimely as they are unofficial. They come, however, from the heart, they are the expression of experience, and every Elder with every convert, young or old, should respond "Amen!"

This age is becoming daily more and more of a reading age, the forces of evil, as is everywhere apparent, are using this almost new-born manifestation. The prophetic utterance, "many shall run to and fro, and knowledge shall be increased," is in process of rapid fulfilment. Surely the forces of God and godliness should sense the situation; mental and spiritual light should flood this hoary earth, until the day dawn when the knowledge of God shall cover the earth as the waters cover the face of the deep.

Think of it, ye Elders and Saints, if you are indeed "the light of the world," do not put that light "under a bushel." As the bearer of God's word, you are called to disperse the darkness of ages by the Gospel of Christ. Its triumph is in no way problematical, it has been decreed, positively, irrevocably, authoritatively decreed. You are the agents, "co-workers with God." Call to your aid all legitimate appliances, use the press as well as the pulpit, be valiant, brave, unimpeachable and pertinacious, get the fire of the Holy Ghost, even if by fasting and prayer. The day will come, it will not tarry, when the truth shall triumph, when the effulgence of light shall overspread the world. Your joy and triumph shall be eternal and complete.

"God is our light," Jesus is "the light of the world," and "ye are the children of the light." Be ye faithful representatives, and "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Peace, goodwill and blessing to all the Saints and Elders from a fellow-laborer—a lover of light and truth.

METHODISTS PREACH TITHING.

THE *Northwestern Christian Advocate* gives space to an appeal by Rev. C. L. Bare, a missionary in India, for one million Methodists willing to pay tithing. He says that every missionary can tell of work he has to postpone from year to year, because there is no money. He has heard of ten thousand people in one district, who could not be baptized last year, for lack of money. There is a great demand for the Gospel, he asserts, and this will increase much more in the future, provided the money is forthcoming.

After this glowing description of the outlook, Mr. Bare expresses the opinion that the methods of giving now prevalent in the churches are inadequate. People give "by fits and starts." This, he says, has sufficed in the beginnings of missionary enterprise, but in the support of world-wide benevolences it is a failure and must give way to something better. "It has been tried and found wanting. It lacks in principle. In fact, it is just this lack that condemns it. No business in the world would run a twelvemonth if the proprietor went to his office or store only when he felt like it."

But what is the remedy? Mr. Bare says the Epworth League has started "the Christian stewardship enrollment," the object of which is to induce as many as possible to sign this pledge:

"I desire to be enrolled as a Christian steward who will hold all that God

shall give me in trust for Him. I will pay not less than one-tenth of my income regularly and directly to His cause."

This, the writer in the *Advocate* says, shows what to do. What the Epworth League is doing, the entire church ought to do. He suggests that the first Sunday in January, 1903, be set apart for a general enrollment of Methodists as "Christian stewards," pledged to pay at least one tenth of their income regularly and directly, for the purpose of "maintaining the kingdom of Jesus Christ everywhere." Who can tell, he asks, the good this would do to the church itself? He quotes the familiar Scripture passage: "Bring ye all the tithes and prove me, saith the Lord, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it," and then he continues:

"It is possible. It is not only a possibility, but an assured and joyous experience in the lives of many persons, leagues and churches all over the land. We were reading in a paper the other day that the young people's society of First Methodist Episcopal church, Des Moines, has forty tithers in it. We have all heard how Wesley chapel in Cincinnati, in 1895-1896, was raised from a state verging on hopeless bankruptcy to one of great financial and spiritual prosperity through the systematic giving of only some sixty tithers out of its more than four hundred members. Before me is a letter just received from a young woman whose work is to embroider uniforms in silver and gold for army and navy officers. She earns with her needle $25 and more a week. Out of this she gives $13 to missions and sends the balance for the support of her parents. Here is a list of her benefactions. She supports a student in Seoul, Corea; two in Liberia, West Africa; four students and a preacher in India, and six students and a Bible-woman in China—fifteen in all. Besides this she is giving $50 annually to a school in Wahu, China, and $100 annually to the orphanage at Berea, Ohio. We are amazed! Money in the hands of this devoted woman is transforming an embroideress into a missionary of the cross and then multiplying her seventeen fold! Oh, for a million young people alone who will live so near the Lord that they will hear His call—not to go, but to stay and make money and tithe it and send the heralds of the cross away on the far-flung battle-lines of missions!"

All this is interesting reading to the members of the "Mormon" Church, who for over half a century have taught and practiced the principle of tithing, and on that account been the object of no end of vilification. The truth on this subject is evidently commencing to dawn upon the Christian world. Some time it will be understood that the Prophet Joseph, like all leaders in reform, was centuries ahead of his time, and that that was the reason for the fate he met.—*Deseret News.*

THE ELKS' CONVENTION.

SALT LAKE CITY has been for some years a very popular place for the holding of national and inter-state conventions. The last and one of the greatest was the reunion of the Benevolent and Protective Order of Elks, held August 12th to 14th, when about 15,000 visitors came to the city of the Saints. They were representative men of nearly all professions from all parts of the United States. The convention was most successful, and the visitors returned to their homes well satisfied with western hospitality. Such a gathering does a very great deal to dispel prejudice against the Latter-day Saints. Association

with the people, realization of what they have accomplished and acceptation of kindness from them brings a better understanding. The recently established bureau of information, with their scores of bright missionaries, had the opportunity of explaining the Gospel, under the most favorable conditions, to thousands of strangers and of placing Church literature in their hands.

In 1893, at the dedication of the Salt Lake Temple, President Wilford Woodruff prophesied that from that time prejudice against the Saints would begin to disappear. Very bitter feelings had existed for many years among the non-Mormons of Utah against the Church. In fact, it was there that the most strenuous opposition was made. Happily this feeling has to a great extent died away. The following paragraphs form part of Judge Orlando W. Power's address to the Elks, and show the change in sentiment very clearly. Mr. Powers was sent to Utah as federal judge during the dark days of wholesale prosecution under the Edmunds law. An able, active man, he threw his whole strength into the strife. It certainly would have needed prophetic power to anticipate his saying the words given below. The meeting was held in the great Tabernacle, which had been granted by the First Presidency for the occasion.

"Look about you, and seeing with your eyes what has been done, you will appreciate what can be done. The "Mormons" tapped the streams and wheat fields waved where only sagebrush flourished. A vast empire here awaits the conquering hand of man. An empire devoted to production can be created, greater than any that was ever subdued by the mightiest warrior of the world. This vast region will yet teem with population. Its men and women will be of the highest type of American manhood and womanhood. It is in the arid regions of the world that humanity has the power to attain to the greatest perfection. This is the history of the past, and it will be the demonstration of the future.

It is to this land of promise we bid you welcome. We welcome you to a city and to a state, where abject poverty is unknown. We welcome you to a section where opportunity lies in wait to reward honest and earnest toil. We welcome you to the valley of the great dead sea of America, whose fingers once traced its shore line one thousand feet above you and within whose breast is locked the mysteries of agea. We welcome you to a state filled with hospitable homes, whose hills hug within their breasts the yellow gold and whose valleys lifted a mile above the level of the sea are kissed by air as pure as an infant's sigh. Into this land you have come as our guests and our hope is that so long as you shall remain, you will feel that the earth and all its fulness is your own.

We want you to know and to like all our people. In this vast Tabernacle erected to the worship of God, and freely and generously given to your use while you remain, by the dominant Church of Utah, speaking as a Gentile I desire to say that I want you to know and to like our "Mormon" people. In the strenuous days of the past, in the fierce contention that was here waged by opposing systems, much was said of them that was harsh and bitter, much of which was unjust. There are no people on earth more hospitable and kind. I know of no organization that cares so well for the poor and unfortunate, and there are no people anywhere more tender and gracious to the aged.

Their belief is their own, and to their belief they are entitled. Whether it be correct or incorrect we leave to the theologians. We know that they are sincere. Time will wear away the rough edges of past contentions, for "Mormon" and Gentile have united to make Utah the empire state of the Rocky mountains. Our children play together. Our sons and daughters marry, whether we will or no, and our young men have fought shoulder to shoulder and mingled their blood for that starry flag so reverenced by our order. We of Utah can work out our own salvation."

A SPIRITISM ADDRESS.

SPIRITISM has received a heavy blow in the annual lecture delivered by Professor Oliver Lodge before the society for psychical research. The speaker has often been quoted as a scientist who has been forced, by facts, to join the ranks of believers in spiritism.

As quoted in a Boston paper, Professor Lodge stated that he has never seen any of the phenomena that are generally quoted as indisputable evidence of spirit agency. He has never seen a knot tied in an endless string; he has never seen two rings link themselves; nor has he seen a satisfactory and indisputable example of spirit photography.

He admitted the existence of the phenomena that could not be accounted for in the ordinary way, but he also stated that he had never "seen those things achieved under satisfactory conditions." What he had seen he stated as follows:

"I am disposed to maintain that I have myself witnessed in a dim light occasional abnormal instances of these things; and I am certainly prepared to entertain a consideration of them. Suppose an untouched object comes sailing or hurtling through the air, or suppose an object is raised or floated from the ground, how are we to regard it? This is just what a live animal could do, and so the first natural hypothesis is that some living thing is doing it: (a) the medium himself, acting by trick or concealed mechanism; (b) a confederate, an unconscious confederate, perhaps, among the sitters; (c) an unknown and invisible entity other than the people present. If in any such action the ordinary laws of nature were superseded if the weight of a piece of matter could be shown to have disappeared, or if fresh energy were introduced beyond the recognized categories of energy, then there would be additonal difficulties; but hitherto there has been no attempt to establish either of these things."

He further admitted the possibility of spirits utilizing terrestrial particles for the purpose of making themselves material structures capable of appearing to our ordinary senses, just as animals can assimilate the material of their food and convert it into muscles, skin, bone, hair, etc., but while this is not altogether unimaginable, he thought it "extremely unlikely."

This is strong testimony to the false pretenses of spiritism, coming, as it does, from one who is perfectly willing to believe in it, provided there is satisfactory evidence. But his reasoning is not startling to anyone who has noticed the fact that even great leaders in that movement, when cornered, have been found to admit that they have practiced fraud on a credulous public.

There may, perhaps, at times be "something" is spiritism, but if so, it can be safely said that it is not from the Source of truth and intelligence. It is not from God. Divine manifestations do not take that form. They do not come in that way, but through quite different channels.—*Deseret News.*

TO PREVENT SEA-SICKNESS.

To one who has no opportunity to travel, the pleasures of the tourist may seem to be wholly unadulterated. As they flit from place to place and see so many interesting things, the season of their travel seems like the life of the happy butterfly. (And yet, who knows but what the butterfly has troubles of its own?) Certainly traveling is not all joy. What with the annoyance at the different custom houses, the impositions of guides, the inability to speak all languages, and the general nervous strain, the traveler enjoys the recollection of his journey possibly as much as he did the actual experience.

One of the most unpleasant incidents of extended travel is sea-sickness. We are told that this malady is wholly due to imagination, but certainly some of the most unimaginative people become victims. It is unquestionably real when it once seizes a person. A correspondent of *Petit Bleu* offers the following simple remedy, which he says has saved him during four voyages each of twenty days' duration. The passenger should provide himself with a few lemons and suck the juice of half of one each morning as he rises. This, it is stated, will give him a charmed life, as far as sea-sickness is concerned.

Another remedy, which has also proved effective, is not quite so simple, but still not difficult. Place two ounces of bromide of sodium in a three-ounce bottle and fill with water; take a teaspoonful of the mixture with a little water before breakfast in the morning and before going to bed at night for five days before going on board the steamer. Of course this and many other preparations are made to cleanse and regulate the digestive organs less violently than sea-sickness will do it if left to itself. Many have the false idea that brandy or other liquors may be taken on the sea with good effect, but as on land they are the worst disturbers of health.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

A BEET sugar factory has been begun at Raymond, Canada, by the Latter-day Saints.

AT the Elks convention held at Salt Lake City, August 12-14, George P. Cronk of Omaha was elected Grand Exalted Ruler.

MISS LUCY HOVING, the leader of Socialism in Utah, was accidently run down and killed by a passing buggy on the street in Ogden city, August 7th.

APOSTLE JOHN HENRY SMITH, president of the Trans-Mississippi Commercial Congress, and a number of delegates from Utah recently attended the meetings at St. Paul, Minnesota.

TWO 40 inch centrifugal pumps have been placed in Utah lake at the head of the Jordan river to raise water in the dry season for irrigation of Salt Lake valley. The great machines will be run by electricity.

DURING the first two weeks of its existence the bureau of information and Church literature has spread its influence to thousands of visitors. Nearly 5000 names appear on its register as having called and received tracts and information.

MR. JOHN E. DOOLEY has resigned his position as cashier of the Wells Fargo Bank at Salt Lake City. This action was probably due in some way to the extended frand that has been carried on by Alex Robertson and Harry F. Duke, two trusted employes of the bank.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 4, 1902.

EDITORIAL.

PRAYER AND FASTING.—Next Sunday, being the first Sabbath in the month, should be observed as a fast day by all Latter-day Saints. This practice of devoting one day each month to fasting and prayer is peculiar to the Saints. Given by inspiration from the Lord, the counsel has been accepted generally in the missions as well as in the stakes of Zion. It may seem an irksome custom to those who have not felt its blessings, but when fasting is united with earnest prayer, it is one of the most effective spiritual tonics. Fast day is also a time for testimony bearing, and not infrequently the spiritual gifts are poured out upon the Saints.

When Moses was with the Lord on Mount Sinai "forty days and forty nights, he did neither eat bread nor drink water," and when he returned to Israel, they saw his face shining with unbearable brightness. During these weeks the Spirit of God nourished him in place of food, and permeated with it, his body became radiant with light. Jesus felt it necessary before beginning the work of His short ministry to spend forty days in solitude and undisturbed contemplation, eating nothing during this time. But at the end of his fasting he was able to put behind him all the kingdoms of this world and their glory and set his face toward the thorny path that led through suffering and ignominy. How effective fasting and prayer are to strengthen the spirit is shown by the Savior's rebuke and explanation to the disciples, who had tried in vain to relieve the lunatic boy, that that kind of evil spirit goes not out but by prayer and fasting.

The explanation of the additional power under such circumstances is that many of the organs of the body are at rest, and greater concentration can be made toward spiritual things. Greater mental effort is also possible when the energies of the body are not being used for the digestion of food. For some reason, too, a person becomes more humble when hungry than when satisfied. David says, "I humbled my soul with fasting," and so has many another man done. Besides being a means of gaining spiritual strength, fasting is a great benefit to the body. In no furnace are the fires kept continually burning, and it is well sometimes to cease feeding the fires within ourselves. Let the digestive organs rest occasionally and cleanse themselves. It happens also that our vitality becomes too great at times, and then instead of piling on the coals it is wisdom to keep nourishment back for a time. This is especially applicable to young people; by judicious fasting and fervent prayer, they may overcome fierce temptation and preserve themselves from falling.

One of the objects of regular fasting is to provide for the poor, and this is very important. The favor of the Lord will not long remain with a community or nation if the cries of the poor and the needy, the widow and the fatherless are not heeded. Going without food wonderfully increases sympathy for those who must often be hungry. This is especially the case with children, who many times lack the experience of suffering. According to this custom also, the Saints are expected to donate for the benefit of the poor at least as much as their day's food would have cost them. In Zion this is often given in flour, potatoes, fruit, meat and other things that the Saints possess. Where more convenient, money is contributed. The Bishops, knowing who are in need, distributes these offerings so that all may be supplied. Many times those not of our faith receive aid.

Fast day, when properly observed, is a beautiful union of faith and works. While petitioning the Lord for what we need, we are supplying the wants of our brothers. While bearing testimony of the saving power of the Gospel, we are exemplifying by a little act one of its most important principles, love.

CAPITAL AND LABOR.—The strike now being carried on in central Pennsylvania, U.S., by the anthracite coal miners has become very serious. The protraction of settlement for so many months has made the army of unemployed men desperate. At the end of July, after a bloody encounter between miners and sheriffs, over two regiments of state troops were called out to protect the mines. Since then lives have been lost in the bitter struggle. Last week the miners used dynamite in blowing up a pump-house, and orders have now been given to the militia to shoot to kill, without warning, in case of riot. Some time ago the foreigners among the strikers proposed cutting off an ear from every man that should go back to work in order to mark him forever.

In a widespread industrial struggle of this kind, the working men are at a great disadvantage, because there are among them many elements that will not be controlled. These precipitate violence, and conflict is then opened not with the employers but with the officers of the law. The strikers also take upon themselves to prevent the employment of other men to do the work that they, under the conditions, refuse to do. So long as they use moral force, such as persuasion, argument and appeal, this is proper, but it can not be granted that they have the right to keep other men by physical force from working if these choose to do so. Then, too, even in this era of united labor, it is manifestly an unequal loss when on one side wages are cut off and on the other dividends cease. Capital can almost always afford to wait longer than labor.

Strikes, like wars, are ever wasteful and unfortunate. Any condition that brings men to shed one another's blood, especially where purely mercenary motives actuate, is deplorable and should be avoided. The employers should recognize this, and always be conciliatory. In many cases through no particular merit of theirs, and in all cases by the aid of their fellowmen, they have come into the possession of their wealth. Justice requires that they use the advantages of capital not alone for themselves. From the communities where they live, they have received privileges, sometimes very arbitrary ones, such as the right to build a railroad, when necessary, over the ground upon which a

man's home stands. In return for these privileges, government can rightfully demand that corporations submit to arbitration in order to ensure peaceful, rapid adjustment of difficulties with employees.

Both capital and labor are necessary for each other's existence, and generally speaking, the conditions of neither one can be improved or injured without a corresponding change in the other. If the workers are compelled to labor too many hours, or are not given enough wages to obtain sufficient wholesome food and clothing and to educate their children, then their efficiency diminishes, and the employer is injured. If capital has no margin of profits, it will lie idle, and the laborer has no demand for his services. The working men may, and probably will, continue to feel bitter toward those whom they see separated from themselves by an ever-widening gulf, and they will no doubt in the future use firearms and dynamite in their struggles. The capitalists will probably continue sordidly to seek larger returns for their investments, and look upon the laborer merely as a means to that end. But the time will come, we hope, when co-operation shall supplant strife and conflict. How quickly would this be accomplished if all men would sincerely obey the two great commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." If those ethics prevailed, individuals, societies and nations would live at peace, and war would be as repugnant to the public conscience as murder is to the soul of an innocent child.

J. J. C.

A VERY effectively designed conference invitation comes to us from President Roscoe E. Grover at Grimsby. The meetings will be held in the Lecture Hall, Kingston Square, Hull, Sunday, September 14th, at 10:30 a.m., 2:30 and 6:30 p.m. A neat cut of the angel Moroni with black background and a brief list of the important events characterizing the dispensation of the fullness of times are given on the first of the four pages. On the last page are the articles of faith with references. The notice should not say, however, "A semi-annual conference of the Church, etc.," but "The semi-annual Grimsby conference of the Church, etc.," or some other wording to show that only that district is concerned.

IT is published in the British papers that six thousand Indians on reservations in the southern part of the state of Utah are starving because of a prolonged drought. The reports states that the grain fields and cattle of the red men have been destroyed on account of lack of water. The government has appropriated three thousand dollars for relief, and called on neighboring cities to hurry supplies to the blighted area. This sounds like a great exaggeration, and we certainly hope it is. There are probably not one thousand Indians in the district named. A few months ago appeared notice in the same journals that 300,000 lambs, valued at a sovereign apiece, had perished in snow storms in Utah. The loss was in reality inconsiderable.

DEPARTURES.—The following Elders sailed from Liverpool per s.s. *Commonwealth*, August 28, 1902: Oluf I. Pedersen, William M. Lillywhite, Hendrick Bell, Hyrum A. Christensen, Clarence S. Nelson and Henry Seeger.

DISTRICT MEETING AT BURNLEY.

It is with pleasure that we report the success attending the district meeting held in the Liverpool conference at Burnley, on Sunday, August 31, 1902. Two very enjoyable meetings were held at 2:30 and 6:30 p.m. respectively.

After the usual opening exercises the sacrament was administered to the Saints. Elder Joseph S. Clarke, Jr., the first speaker, clearly defined the elementary principles of the Gospel, saying the decrees of God are unalterable, the way is prepared, and men may, if they will, walk therein and be saved. President Francis M. Lyman read from John vii: 17, and showed how people may know the doctrines of Jesus Christ and the sacredness of the Gospel's ordinances. Direct revelation from God is essential in every age of the world for the guidance of His children. Broad is the way to death and narrow the way to salvation. The Gospel has now been restored to the earth and all men should obey it.

At 6:30 p.m. the meeting room was completely filled with people desirous of knowing more of the words of life and light as taught by the Latter-day Saints. President William J. Facer explained the necessity of works accompanying faith. Faith alone is dead and unproductive. The Apostle Paul taught the same Gospel as did the Savior and the other Apostles. The principles and ordinances for the exaltation and glorification of man in this day are the same as in the days of Christ. President Lyman began his remarks by reading from the 8th chapter of the Acts. Men must be called and commissioned of God to officiate in the ordinances of the Gospel, and people wishing to enter the Church of Christ must be humble and sincere in accepting those ordinances. Earthly governments are duly organized, and officers are chosen to enforce and administer their laws. It is the same with the government of God. Our Heavenly Father works according to order and unity. President Lyman spoke of his long association with the Church, and of the faith, integrity and devotion of its leaders and members. He said the Latter-day Saints are an honest, virtuous, loyal and God-fearing people.

The Spirit of the Lord was manifested abundantly at each meeting and those present expressed themselves as blest in being permitted to attend. A feature of the meetings was the excellent singing of the choir The Elders enjoyed the presence of President Lyman in the monthly council meeting, held at Blackburn on Saturday, August 30th, when we received many precious and profitable instructions.

William M. Howell, Clerk of Conference.

DISTRICT MEETING AT HUDDERSFIELD.

Two special meetings were held in the Victoria Temperance Hall, Buxton road, Huddersfield, Sunday, August 24, 1902, at 2:30 and 6:30 p.m. President Franklin C. Moyle presided. In the afternoon, after the usual opening exercises and the administration of the sacrament, President Moyle welcomed those present. Elder James W. Betteridge explained our belief in the preexistence of spirits. All the children of God shouted for joy when the foundations of the earth were laid. All men existed then as Christ, who in

the beginning was with the Father and later was made flesh, existed, though not perfect as He was. Sister Diana Bean, quoting from the ancient seers, showed that the predicted apostasy had taken place. She called attention to the condition of the world after the death of the Apostles, and told of the bringing forth of the Gospel by the Prophet Joseph Smith. Elder Le Roy Harrison of the Grimsby conference, spoke of the atonement and explained that the blood of Jesus cleanses us from sin only when we keep His commandments.

At the evening meeting, President Roscoe E. Grover of the Grimsby conference spoke. He quoted from Mark xvi: 16, and John iii: 5, and declared that all other Scripture and Christ's own example prove that He meant what He said when He spoke of baptism as essential to salvation. Elder Raymond H. Clayton sang "The King of love my Shepherd is." Sister Margaret Thurman reviewed the works of the Prophets of old and said they were all called and prepared for the special work of warning the children of God in times of wickedness. So Joseph Smith was called to bring forth the Gospel in this dispensation. President Franklin C. Moyle read the 42nd chapter of Alma, Book of Mormon, that the people might know what the book contained. He explained the object of "Mormon" missionaries in the world. Said that they were not sent out to deceive or do evil, but to preach the Gospel of Jesus Christ to men and women.

The number of strangers present was gratifying. A goodly outpouring of Spirit of God was felt.

RAYMOND H. CLAYTON, Clerk of Conference.

BACK FROM PARIS.

PROFESSOR ANTHONY C. LUND, who has charge of the department of music at the Brigham Young Academy at Provo, Utah, and son of President Anthon H. Lund, passed through Liverpool last week on his way home from Paris, where he has been studying during the summer. While devoting himself to the piano, his favorite instrument, strenuously enough to raise strange-looking corns on his thumbs, Professor Lund has been giving special attention to vocal work. He has had as teacher Sbriglio of Paris, undoubtedly the greatest trainer of male voices in the world. Jean de Reski, the famous opera singer, was practicing under the same master. Professor Lund, who had a number of years experience in Germany, is loyal to the Teutons, and says that the German music, orchestral and vocal, has more substance than the French, though the French are very artistic.

The demand for voice training in Utah is growing very fast, Professor Lund states, and there is an increasing interest in musical affairs. The Church is promoting this by having free recitals given in the Tabernacle at Salt Lake City, where all who will attend may hear standard music from the great organ and the best vocalists we have. The Tabernacle choir is also a great force in educating not only its hundreds of members but also the people generally in great chorus music. The choir continues to improve in its singing. The recent organization of the symphony orchestra of forty pieces under the direction of that wonderful young musician, Arthur Shephard, will do much

to better conditions. When oratorio work is taken up in earnest, the orchestra will be indispensable. Professor Lund emphasizes the dangers of the young singers from Utah coming abroad for training. If they have real talent, the allurements are so strong to go on the stage and hunt for fame, a practice which he believes is wrong.

BRIGHAM YOUNG.

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"If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something, and pass again into the earth, and thus fulfill the purpose for which it grew." These were the words of counsel given by the great pioneer to his people, and he himself followed this principle throughout his life. Brigham Young was a sound economist, both theoretical and practical. While zealously religious and possessing the sublimest conception of man's relationship to God and God's purpose in creating man, he could also think of the things of every day life and plan for the temporal salvation of his people.

As the first settlers in the Great Basin were driven by necessity to draw from the canyon streams the water that the heavens did not supply the thirsty earth, so they were also compelled to make for themselves almost everything they needed, on account of the great distance to freight goods across the plains. This necessity taught them the important lesson of self-support, and stimulated home industries. During the first decade after their settlement of Utah, they were painfully poor, possessing little more than the bare necessities of life at best, and on the verge of starvation at times. During the second decade the people, at least those who had become established, were enjoying solid comfort and were able to help to a greater extent the poor Saints who came among them and also those in Europe who had not the means to emigrate. At the opening of the third decade, the valleys of the mountains contained a prosperous people, who by unity and industry had done wonders. They had solved the problem of reclaiming the arid lands of America, and were an industrial power.

Even in abject poverty the Saints had not forgotten the house of the Lord. We remember that in the spring of 1853 the corner stones of the Salt Lake Temple were laid. This magnificent building was planned by President Young, and the quarrying of granite in a distant canyon and the work of construction were carried out under his direction, though he never saw the completion of the house. Twenty years after the pioneers reached the valley, the great Tabernacle, a sister building of the Temple, was opened for conference use. It is in this wonderful auditorium that the genius of the Prophet-builder shines most. The Temple is great and symbolic, perfectly suited to its sacred use, and a monument of industry; but in the shadow of its pinnacles under its immense oval roof lies the greater architectural feat. There was no building in the world to suggest it; it was original. Two hundred and fifty feet long, one hundred and fifty feet wide, and sixty-eight feet from ceiling to floor, without a pillar to support the roof, so symmetrical is the structure that an assembly of 10,000 people can distinctly hear ordinary tones of the speaker on

the stand. The doors are so arranged, too, that in case of fire the huge congregation can leave the edifice without crushing or delay. No little schoolhouse can be emptied more quickly.

The Tabernacle is symbolical of the religion for which it was raised. This building of the Saints is so simple that a child can grasp the design; it is a unified whole, each part related to the rest and necessary for its existence. It is so effective for its purpose that all who enter its portals, in whatever part they may be, can look upon the source of their instruction, understand the words for themselves, and have joy in their edifying power. The rich and the poor enter and sit together, and no man can reserve his place by influence or wealth. How different from some of the cathedrals now standing! They too are symbolical of the religions that raised them. They are essentially works of art, of show, almost useless for edification, even if speech were made under the influence of the spirit of God, instead of being the repetition of dead forms only. The words of him who should teach become an indistinct rumble in the corners and the far-off wings.

But it was not alone in building houses that the practical side of President Brigham Young's genius, or inspiration, or both, was seen. As a director of commerce and industry, he was a master. Better than most men he understood the value of co-operation. His whole association with the Church had given him ideals of unity and trained him practically to understand this principle. In order that the people, who consumed the merchandise, should have part of the profits, he established a system of co-operative stores. The idea was that the stock should be mostly owned by the patrons, and they could be their own merchants. The parent corporation, Zion's Co-operative Mercantile Institution, began operations October 16, 1868, with Brigham Young as president of the company. Soon after this, establishments were opened in other cities after the same pattern. Some of these have since failed, but the movement itself has certainly been very successful.

It is interesting now to look back on the early efforts of President Young and the Saints to manufacture sugar. This article was very rare and costly in those early days. A singular phenomenon manifested itself in this connection at that time. Upon the cottonwood trees in the night fell a sweet white substance like hoar frost, and when morning came, it dripped off the trees. The people called it manna, and gathered it by soaking the branches in water, which they later boiled down to a syrup. This honeydew did not of course supply them with enough sugar, and President Young had machinery imported to manufacture the article from cane. Experiments were also made in raising sugar beets, but this present great industry proved then unsuccessful. Even from wheat, molasses was made. People now-a-days, and in this land especially, cannot realize the labor necessary to obtain what we look upon as the necessaries of life.

In textile manufacture the same progressive experiments were carried on. In 1861 Apostles George A. Smith and Erastus Snow, with Horace S. Eldridge, one of the seven presidents of the Seventies, were sent to southern Utah to raise cotton. This was successfully carried on for a time, but the industry died out with the growth of cheap transportation from the states. The southern country was also chosen as an especially good place for the cultiva-

tion of mulberry trees and silk worms. President Young was very enthusiastic on this subject, recognizing with his clear foresight that an industry that would give suitable occupation to women and children would greatly aid the prosperity of the community. Besides the production of the raw cocoons, he saw that the weaving of cloth and making of laces and other articles of silk would open a field not only of industry, but also of art. Thanks to the indomitable perseverance of the women who fill the ranks of the Relief societies, this industry has gradually grown in importance. President Young was also the organizer of the first woollen mills in Utah, and probably in the west. This important enterprise was launched at Provo, in the summer of 1869, and has proved an important factor in the industrial development of the people.

When one considers the amount of work the great leader accomplished in spiritual, civil and industrial affairs, one is astonished at the man. Brigham Young himself declared that the Gospel had made him what he was, and he gave the Lord all the credit. His case was that of a willing, obedient servant to a great and good Master.

[TO BE CONTINUED].

A REPULSIVE END

If foolish boys, who read with burning interest stories of bandits and border ruffians and their adventures, could see the conditions as they are, there would be fewer of them run away from home to lead such lives. A few weeks ago the northwest of the United States was greatly excited over the escape from prison of two murderers, Harry Tracy and David Merrill. The desperadoes had killed three guards in effecting their escape, and then began to rob all who could give them aid and murder those who stood in their way. Becoming tired of his companion, Tracy treacherously killed him and continued his flight alone.

The escape was made from Salem, Oregon, and it was not long before the convict had reached Seattle in Washington and was on his way to Canada. He had succeeded in arming himself heavily, and each time that he seemed to be entrapped, he killed or eluded his pursuers. During his flight he must have suffered extremely from fatigue, exposure, hunger and wounds, even if pangs of conscience had ceased to trouble his hardened soul. At length the end came. His leg was broken and an artery cut by the posse's bullets, and when he could not stop the flow of blood, he put his revolver to his forehead and killed himself.

Two months after his escape, the body was brought back to prison and identified. The convicts were allowed to see the corpse, and then vitriol was poured on the face to destroy it, so that no one would steal the body for exhibition! Unmourned, the poor young wretch, whose fearlessness might have done great good had it been combined with honor, was buried in the shadow of the prison.

SUPPOSE the devil does tempt you, must you of necessity enter into partnership again with him, open your doors, and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to be gone, feeling you have served him long enough."—BRIGHAM YOUNG.